Studies in Androgynism

By "Ralph Werther-Jennie June"
Author of Autobiography of An Androgyne

I—The Biological Sport of Fairie-ism

As in this article I have to refer to the fact that I myself have had an extensive experience as a fairie, I think it wise to state at the outset that this line of conduct was not mine because of moral depravity, but because of irrepressible instinct, and that though my open career lasted twelve years, I made a gainful occupation of my propensities for only the nine weeks during which otherwise I would have been penniless. From the age of nineteen to thirty-one, obedience to these propensities was absolutely essential for living out the scholarly life that I was regularly privileged to do. With the exception of the nine weeks, I was properly described as only an *amateur* fairie. But during the one evening per week or fortnight that I surrendered to the life, my conduct was in general the same as that of my "sister" professional fairies.

Fairies are usually of slight build, with muscular system soft and inefficient, as in a woman. They are sometimes otherwise feminesque. That is, the hair on body and limbs may be sparse and decidedly tenuous. Their skin is unusually velvety to the touch. Their breasts are often full for a male. Their legs tend to be disproportionately short, and their backs disproportionately long, as in a woman.

Fairies are probably the abnormal possessors of the biochemical force or sexual "electricity" peculiar to the female sex. To this peculiarity may be due the mutual attraction between themselves and tremendously virile males—the latter type of man being in general alone intimate with fairies.

Instead of shaving their faces, fairies commonly eradicate the beardal hair. The hair on the body and limbs is removed with a razor. The object is to render the body more beautiful, and the face more womanlike. The eradication of beard must be repeated every three to four weeks. Professionals sometimes have plates substituted for their front teeth.

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Psychicly fairies have always felt that they belong to the female sex. They always adopt feminine names during the periods while they are under the influence of the sexual movings. Particularly they borrow the names of star actresses. With the more cultured, it has been a lifelong regret that they had not been born physical females, as well as psychic.

As to the age of professional fairies, one over thirty is almost unknown. Nearly all appear to be between eighteen and twenty-five. Their career must be confined to youth. But they retain the freshness, slenderness, and litheness of youth—what might be described as "the small-boy appearance"—an abnormally long time, at least until the age of thirty. They are like women in that they have little tendency to baldness.

In addition to their feminesque anatomy and psyche fairies are inclined to infantilism, both physical and mental. For example, the shape of the skull or face is sometimes that af an infant. The pudenda are inclined to be infantile, and not at all erectile in contact *cum femina*. On the psychic side, they are fond of being held on the lap, addressed by pet names, and otherwise babied by the ultra-virile into whose society they naturally gravitate. Their infantilism is further manifest in ex treme cowardice—even being afraid in their teens to fire off a toy revolver, to play base-ball for fear of getting hit, and screaming at nothing—and in their being easily moved to tears.

To sum up the natural endowment of fairies: they are not merely humans with a female soul in a male body, but they have, from the sexual point of view, never grown out of babyhood. Their craze for fellatio is only the abnormal survival through adulthood of the infant's feeding instinct.

They appear to be cousins to the morons. In some respects, they remain childlike through life, although unlike morons, some of them are able to profit by a high-school or even university education. They are nevertheless an instance of arrest of development. It is claimed that this arrest is caused in some way by the interstitial glands, and that a remedy for their effeminacy lies in an operation on these glands.

As to the frequency of fairie-ism, I estimate that the raw material—that is, the congenital girl-boys or androgynes—is, throughout the world, one to every three hundred physical

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males. The writer has resided in fifteen different civilized countries, and in many of these countries has explored the underworlds of the great cities. The conditions as to fairies are about the same in all civilized countries. For fairie-ism is not due to example or moral degradation; but entirely to Mother Nature.

At the dawning of adolescence, either because afflicted with congenital psychic nymphomania, or because thrown into intimate contact with a band of tremendously virile young bachelors, about one girl-boy out of every ten becomes extensively promiscuous—in other words a fairie. The degree of effeminacy varies with every girl-boy. Only in cases of extreme effeminacy, do they become fairies. Some girl-boys are naturally almost devoid of the libido peculiar to girl-boys. Such may never be guilty of carnality. There are not two girl-boys exactly alike in their sexual tastes and propensities. Just as there are not two normal men or two normal women exactly alike. Variety is infinite in sex.

That is, after having myself had one of the most active careers as a fairie for twelve years in a number of different countries and in numerous great cities, after having all these years been particularly observant of this phenomenon because it appeared in myself in high degree, and being myself at the same time something of a philosopher and scientist as a result of a university training and a score of years in professional life, my guess is that throughout Christendom, one out of every three thousand physical males is consigned by birth or by circumstances to a fairie career from puberty up to about the age of thirty.

Fairies may be divided into high-class and low-class. The former are for the most part recruited from the middle-class of society, and have at least a grammar-school education, and rarely a high-school. As a rule, the high-class fairies are decided æsthetes. In embellishment of both their dress and their living apartments, most people would judge that they go to extremes.

The author is the only university graduate he himself has encountered in the ranks of intensive fairies. But he has been acquainted with a number of such graduates who were addicted to fellatio with one or two trusted ultra-virile friends. The combination of high intellectuality with the

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frivolousness of the fairie is perhaps unique in the case of the present author.

High-class fairies may again be subdivided into inmates of houses of ill fame, and the independent street-walkers. The latter always promenade the same blocks frequented by genuinely female street walkers. For about eighteen months in the last decade of the nineteenth century, the writer promenaded the Fourteenth Street bright-light district about one evening a week. Subsequently he promenaded the Bowery off and on for over two years.

On the street, fairies dress in a flashy manner, so as to be easily recognized by their prey—the tremendously virile, toward whom, I have said, they gravitate. Particularly a red neck bow is the special badge of a fairie. Only a handful of the more rash fairies appear on the street in feminine apparel.

The low-class type were born and brought up in the slums, and are much inferior in intelligence—not to say culture. While the high-class are subject to spells of acute melancholia in the realization of their condition of being misunderstood by their sexually normal fellows, and being pariahs, and from time to time even resort to suicide, the low-class fairie is perfectly contented with the niche in life which Mother Nature intended "him-her" to fill.

Low-class fairies are likely to be deeply depraved. But this depravity has supervened upon their congenital effeminacy, and is something separate and apart. While this non-sexual depravity is for the most part wilfull, they should receive mercy at the hands of the law because they are victims of a congenital maladjustment to Nature's plan for human reproduction, as well as victims of environment and irresponsible ignorance. Their instinctive sexual reactions do not properly lie within the realm of morality or of criminality so far as not exercised to the detriment of any other human being, or to the degree of seriously undermining their own health.

As to the charge that fairies are guilty of the dreadful crime of race suicide—that charge is a mere superstition. The numbers of the human race were never depleted by a single soul by reason of the fairies' instinctive functioning. The reason is that the adolescent roués—who constitute almost entirely the fairies' clientele—have not procreation as their object when they are out for a debauch. The only other alternatives for these roués are loose women or self manu-

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stupration. Procreation will begin only after they are through sowing their wild oats.

It is too bad that such phenomena exist even in the very centers of culture. But that is the way humanity was created.

The fairies' method is generally fellatio, but often paedicatio, and sometimes *inter femora* or manustupration on the partner. Fairies find themselves at a great disadvantage through not being physical females. Because they wish their partners to treat them as females. With the author, fellatio was practically universal, although often his partner changed over to the active role in *coitus in os*. As a rule, the term "sodomite" can not be applied to a fairie. Because they often abhor paedicatio.

In about one-half the instances, coitus is exceedingly painful for fairies. But their virile companion appears to them as a demigod. They are consumed with the desire to afford him keen pleasure, though it means for themselves simultaneous keen pain. They *love* their mates—in the highest sense of that word—as rarely women love men. The satisfaction fairies—as well as androgynes in general—seek is to a very small extent physical, and almost entirely psychic. They pine to be only the slaves of the tremendously virile. But in the case of normal young men who are only mildly virile, there exists no mutual attraction with fairies.

Even in the last decade of the nineteenth century, when the writer was for years a street-walking fairie and a number of times came into conflict with the police, he found among most of them a correct understanding of fairie-ism. The stringent laws aimed at fairie-ism were even then a dead-letter to the police. Contrast with this the attitude of judges, lawyers, and a large proportion of physicians even in 1920! These intellectuals are still groping in the Dark Ages, and consider that inverts practice their perversions through choice and with deliberate disregard of public opinion! Even many of the medical profession can not rise above their irrational horror for the union in one human body and personality of distinctively male and female physical and psychic elements —such union as is exemplified in the bi-sexual fairie.

In all metropolises can be found the special resorts of fairies, which cater particularly to active pederasts—whose condition is also probably congenital. Fairies in these resorts are particularly fond of flaunting themselves entirely nude.

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Except for the chevelure, their forms are hairless (because depilated) and statuesque. Their faces and bodies are painted and powdered. Sometimes they are clad in loose wrappers, easily slipped off. Sometimes in full feminine attire. They feel more at home in that than in male garments. In these resorts, they now and then take their places in the center of the drinking parlor, locked in the arms of their ultra-virile wooers, and perform dances such as were considered obscene a generation ago, but today grace even university receptions.

From time to time, a fairie takes "his-her" stand in the center of the room, and gives an impersonation of the cry-baby species of mademoiselle. It is a fairie's ambition and joy to mimic a budding woman. Most fairies are born actors, or "actresses," as they prefer to be called. Acting a part seems to have become second nature to them. Because from childhood, while psychicly female, those brought up in the better social strata have been compelled to make-believe and act as if they were males in mind as well as body.

As already indicated, about ninety-five per cent of fairies' clientele are tremendously virile normal young men. To such of these as coitus *cum femina* is open, curiosity alone prompts just one experience with a fairie.

Less than two per cent are young or middle-aged *active* pederests. These sexual intermediates are generally psychic hermaphrodites, being attracted normally toward the female sex, as well as toward male youths—either normal before the latter have outgrown the quasi-feminine physical traits of the boy or the girl-boy fairies, who tend to retain their boyishness of face and figure down to middle age.

Thirdly, less than two per cent consist of roués who are no longer potent normally, and seek in the fairie a new stimulus. The final class—likewise under two per cent—are rather young men, who, possibly from birth, have been incapable of full distention, and nevertheless are thoroughly masculine in psyche. The only method possible for them is to submit to fellatio. But their infirmity makes them bashful before female prostitutes. They therefore have recourse to a fairie.

There is no need for alarm on the part of moralists. History shows that practically identical conditions as to fairieism have existed since its very dawn, and nevertheless the human race has multiplied tremendously.

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Since sexual intermediacy is a matter of birth, may not these intermediates be the handiwork of God? "What God hath cleansed, let no man call 'Unclean'."

II—Androgyne Associates of an Androgyne

The term "androgyne" as here used is synonymous with "girl-boy" except that it includes adults as well as boy effeminants. The term has hitherto been confined to males who are physically feminesque, as well as psychically. The English language has never possessed a term other than "effeminant" to denote the girl-boy after becoming an adult. But the author prefers to stretch the meaning of "androgyne" so that it will cover all adult girl-boys. While some of them present no conspiciously feminine physical stigmata, nearly every adult girl-boy with whom the author has been acquainted—perhaps all—has decidedly lacked the full physical vigor of the virile man. It may be only an abnormally light and delicate skeletal system. For example, the author, even when in his late teens and possessing no adipose tissue, always floated on top of a stream without making the least motion. The nomal slim boy has to make slight movement of the hands in order to float. Or the androgyne may possess the single feminine physical stigma of a woman's muscular system. Androgynes are as a rule less muscular than the average woman. I myself possess the female muscular system, as well as the light, delicate bony system of the female.

Going further, the only feminine physical stigma of an androgyne may be the skeletal shape (in addition to the skeletal structure). The author also possesses this; abnormally long spinal column, broad pelvis, and relatively short leg bones.

My observation has been that every adult androgyne differs from all others in respect to feminine physical stigmata. One may be naturally beardless; a second have only a spare growth of beard; a third have feminine breasts and milk glands (like the author); etc.

It is hardly necessary to explain that "androgyne" is the Greek for "man-woman." The converse term, "gynander," is the Greek for "woman-man" and is applied to the cognate biological sport—the individual possessing the female primary sexual determinants, but with the psyche masculesque, and with a tendency toward masculine conformation of parts of the body other than the genitalia.

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Freud and other sexologists on the basis of inadequate data, have declared that sexual inversion is not congenital, but due to homosexual seduction by an older child in early life. I have probably made a more thorough study of male inversion than any sexologist—being myself an extreme androgyne, and having associated with androgynes more than has any one else who ever wrote for publication. I am emphatically of the opinion that the condition is practically always congenital. Only those whom birth placed on the very borderline between mild virility and homosexuality can be swung one way or the other by early sexual initiation. I am skeptical of a possible cure for pronounced inversion—even by the 1920 method of transplantation of glands. I myself exhausted in vain all the possible means of a cure thought of by alienists in the last decade of the nineteenth century.

I rejoice that the medical profession is just beginning to recognize that sexual inverts are not moral monsters meriting pariahdom, long prison terms, and even to be murdered by normally sexed prudes laboring under the delusion that they are doing society a service in ridding the world of these "monsters."

It is next to the impossible for even the medical profession to free themselves from the prejudices and superstitions inculcated in their boyhood.

A kind Providence has graciously granted the author nearly half-a-century of existence. His life experience—particularly on the sexual side—is a matter of memory rather than of present perception or of prospective enjoyment. Being thus a veteran androgyne, it has occurred to him to make a retrospect of individuals of his own type against whose canoes his own tiny shallop has happened to scrape while drifting across life's sea.

Every large city block and almost every hamlet of the world has its girl-boy. It has been my fate to pass part of my life in nearly every Christian country of the world, having over 10,000,000 inhabitants, and to mingle intimately with the inhabitants. Because my specialty in the university happened to be modern languages, I acquired fair conversational ability in four European foreign languages. I explored the under worlds of some of the great cities of Europe as if I had been a native. I plied my instinctive avocation of fairie in them—as well as in several of the great cities of America. On the basis of these wide opportunities for observation I estimate that throughout Christendom there exists at least one

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androgyne out of every three hundred possessors of the male primary sexual determinants.

Physicians possibly have not discovered them in such numbers. First, because prudery has kept the vast majority of the medical profession in absolute ignorance of the existence of this biological sport. These benighted physicians have therefore not noticed androgynes even when the latter were under their noses.

Secondly, androgynes hide their idiosyncrasies and secret practices as no other class of mankind. In order to avert suspicion, some, although never having had relations with woman, will boast to their every-day circle of excesses with that sex. At the same time they have a steady male sweetheart.

One can not rely on the average cultured androgyne's telling the truth about his own sexual nature. The reason for his deceitfulness is the irrational horror of the normally sexed for homosexuality, and the consequent acute fear of the cultured androgyne that he may be made a pariah, or even imprisoned or murdered, in case his sexual nature became became to his every-day circle.

Androgynes or passive inverts can be discovered only by careful observation, and in many cases be recognized only by those having an intimate knowledge of androgyne characteristics. Their sexual practices are nearly always unsuspected even by their parents and brothers and sisters. This is possible only because of the prevailing ignorance of the existence of sexual intermediates.

In a class of fifty boys in a school, there was one androgyne. In another class of forty, there were two. In a club of thirty young men, there were two. In the best section of the village in which the writer was brought up—a section numbering 1,200 inhabitants, and with whose every child around his own age he was more or less acquainted—six girl-boys were known to him in his childhood. I was the only one on my own long block, on which about 120 people resided. One lived on each of three neighboring blocks. The three others were schoolmates, and resided at more distant points.

The girl-boys of the community naturally drifted together. But they only walked and talked together after reaching their teens. Previously they only played girls' games with the girls.

Such is the picture of androgynism in the best section of a Connecticut village! To develop the picture further: The addic-

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tion to fellatio of these six girl-boys was common knowledge among the boys of the central school of the community. The number of boy pupils at any one time was about 150. Of only these six boys, (besides myself), during my several years attendance at this school, did I hear or perceive any indication of androgynism.

I ceased to reside in the village at the age of sixteen, but have visited it frequently down to my present age of nearly half-a-century. Down through life, I have kept my eye closely on four of the six, who continue to reside in the village. The fifth committed suicide at the age of twelve, while the sixth moved out of my cognizance.

Three of these girl-boys, immediately on arrival at sexual maturity, became notorious among the young bloods of the village. I had a tremendously virile brother who continued to reside in the village and communicated to me the gossip among the young bloods about these androgynes. They continued to be fellators—as in early childhood. With only one of the three was I intimately acquainted. Between the ages of fifteen and twenty, he was appointed by Mother Nature to the rôle of fairie of that cultured rural community.

Tremendously virile adolescents had recourse to him regularly. After he passed the age of twenty, I have no first-hand knowledge of his sexual status. But gossip says he continues to be a fellator down to his present age of fifty.

Non-intellectual and not over-conscientious adolescent androgynes ordinarily have such relations with their tremendously virile bachelor friends. The latter are just as likely to take the initiative as is the youthful androgyne. In my own early teens, they repeatedly tried to seduce me. But I was over-conscientious, and never acquiesced between the ages of seven and eighteen, inclusive.

But positively no harm to any human being or to society as a whole arises from these conditions *imposed by Mother Nature*. On the contrary, these conditions are probably of decided benefit to society. Thus the virtue of many an adolescent virgin is preserved.

The other two of the three girl-boys who became notorious immediately after puberty adopted music as their profession. In fact, they developed into the two foremost musicians of their community. One became a widely known composer, and the other, leader of an orchestra in a nearby city. Both, enjoying a better income than the village fairie described, and being naturally high-toned and ambitious to stand well in the community, were not

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extensively promiscuous. They each confided in only three or four of the young bloods of the community, whom they loaded with gifts. They believed their secret practices were never even suspected by their fellows other than their few confidants. And in fact, they were never suspected by the villagers in general. They were talked about only among the liberal-minded young bloods, who instinctively hid the knowledge from the common type of citizen because the latter would have bitterly persecuted the unfortunate androgynes. By exception, I learned the full facts because I knew of the sexual secrets of these androgynes as boys, and took pains to ask my young blood brother now and then through life how these androgynes were conducting themselves. But after they passed the age of twenty-five, I could learn nothing definite—only gossip.

I still know the three when we are all close to fifty years of age. None ever married a *woman*. Moreover, the "number four" androgyne, about whom I never heard a breath of scandal in his adult life, never married. All I know is that in middle life he chums with a tremendously virile bachelor young enough to be his son. *A de facto* marriage of an androgyne with a tremendously virile young bachelor is common.

The two musicians and the cultured "number four" androgyne are highly moral and highly esteemed in their community at the age of half-a-century. The former village fairie, however, is a notorious dypsomaniac, despised by everybody. At an age close to fifty years, all four enjoy fairly good health, notwithstanding all have probably indulged steadily in fellatio subsequent to puberty. The prevalent frequency of indulgence among fellators who are not fairies I estimate to be from five to fifteen minutes a week—at a single seance. In temperance, they are certainly models for the normally sexed.

The incidence of androgynism on a physical male appears to be promotive of art in general, but particularly of music. Indeed any man choosing music as a profession incurs the risk of having homosexual stories told about himself by the fast set of his community.

Two of my university intimates were androgynes. Both were remarkably feminine psychically, and one also physically. The other was slightly feminesque physically. Both were inclined to develop adipose tissue—a common characteristic of androgynes, particularly after passing their twenties, and probably a result of their dwarfed genitalia. Both ranked well above the average uni-

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versity man in intellect. The one that was decidedly feminesque physically roomed year after year with the virile "X". The other students commonly referred to the pair as "X and wife". But I do not believe they were ever suspected of homosexuality, and both were highly esteemed by the college body.

The other androgyne student likewise took an ultra-virile classmate as his chum. Like the first couple, this second were practically inseparable. After graduation, they continued to be the most intimate of friends—not living in the same town, but visiting each other frequently. I never heard any question about the purely *Platonic* character of this extraordinary friendship either. Knowing my own nature, however, my own suspicion is that , in the case of both couples, relations existed in moderation —probably fellatio, the androgyne taking the more humiliating rôle. The reason the university circle suspected nothing is because they were ignorant of the existence of sexual intermediates. They of course knew that fellatio existed in the world, but thought only the *scum* of mankind could be guilty of it,that it accompanied only the deepest moral depravity.

The author has to laugh whenever he uses the adjective "Platonic." Because Plato boasts in one of his dialogues that he personally has no use for a woman, and was inclined only toward the male sex. His dialogues are sickening even to me, an androgyne, because they are permeated with homosexual love. Every indication of Plato's writings is that he indulged in homosexual love frequently, being either a fellator, or the pathic in paedicatio.

During my early university days, I also sought a similar liaison—which I regarded as a *marriage*. But my adored ultra-virile classmate happened to be an unusally religious chap and repulsed my amorous advances. Without any safety-valve such as my two androgyne intimates had, I was driven to female-impersonation sprees in the slums, as described in my AUTOBIOGRAPHY OF AN ANDROGYNE.

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